CATECHISM

BX
Ø7Ø
72
3
922
TU
torage

1922

Veda Westin
& John Marsha

Where was
Victoria B.C.

Gift from
Pacific Theological
Seminary

Dorothy Preston

Grad 46, 47

First Art. 49, 50, 54, 63

Second " 64, 68 69, 73 70

91, 94, 99 100

II Mar. 91

1 v 54 101 v

2 v 33 v 102 v

3 v 56 103 v

3 8 57

3 9 63

4 0 78

4 1 45

4 2

DR. MARTIN LUTHER.

Born Nov. 10, 1483; deceased Febr. 18, 1546.

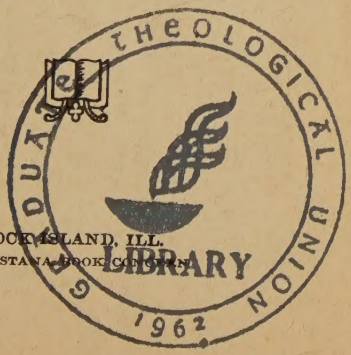
DR. MARTIN LUTHER'S

SMALL CATECHISM

WITH

EXPLANATION

BY AUTHORITY OF THE EVANGELICAL LUTHERAN
AUGUSTANA SYNOD IN NORTH AMERICA.



ROCK ISLAND, ILL.
AUGUSTANA BOOK CONCERN

BX
8070
L72
A3
1922

BX8070
.L72A3
1922

Copyright, 1922,

by

Augustana College and Theological Seminary,

Rock Island, Ill.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Eighth Revised Edition.

NOTE. The Standard American Edition of the Revised Version of the Bible, copyrighted, 1901, by Thomas Nelson & Sons, is used in this book, by permission.

DR. MARTIN LUTHER'S
SMALL CATECHISM

PART ONE
THE TEN COMMANDMENTS.

THE FIRST COMMANDMENT.

I am the Lord thy God.
Thou shalt have no other gods before Me.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain;

for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this commandment?

We should so fear and love God,

as not to curse, swear, conjure, lie, or deceive by His name,

2798

but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

The Third Commandment.

Remember the Sabbath day to keep it holy.

What is meant by this commandment?

We should so fear and love God,
as not to despise His Word and the preaching of the gospel,
but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother,
that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God,
as not to despise nor displease our parents and superiors,
but honor, serve, obey, love and esteem them.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God,
as not to do our neighbor any bodily harm or injury,
but rather assist and comfort him in danger and want.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God,
as to be chaste and pure in our words and deeds,
each one also loving and honoring his wife or her husband.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God,
as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means,

but rather assist him to improve and protect it.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God,

as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor,

but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God,

as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right,

but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God,

as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle,

but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these commandments?

He says:

I the Lord thy God am a jealous God,

visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

and showing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this declaration?

God threatens to punish all those who transgress these commandments;

we should, therefore, dread His displeasure, and not act contrarily to these commandments.

But He promises grace and every blessing to all who keep them;

we should, therefore, love and trust in Him, and cheerfully do what He has commanded us.

PART TWO
THE CREED.

THE FIRST ARTICLE.

OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind,

together with my raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessaries of life;

protects me from all danger, and preserves me and guards me against all evil;

all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me;

for all which I am in duty bound to thank and praise, serve and obey Him.

This is most certainly true.

The Second Article.

of redemption.

I believe in Jesus Christ His only Son, our Lord,

who was conceived by the Holy Ghost, born of the Virgin Mary;

suffered under Pontius Pilate,

was crucified, dead and buried;

He descended into hell;

the third day He rose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

from thence He shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;

who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death;

in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness,

even as He is risen from the dead, and lives and reigns to all eternity.

This is most certainly true.

The Third Article.

of sanctification.

I believe in the Holy Ghost,
the holy Christian Church, the Communion of Saints;
the Forgiveness of sins;
the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him;

but the Holy Ghost has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith;

in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian

Church on earth, and preserves it in union with Jesus Christ in the true faith;

in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers,

and will raise up me and all the dead at the last day,

and will grant everlasting life to me and to all who believe in Christ.

This is most certainly true.

PART THREE

THE LORD'S PRAYER.

Our Father who art in heaven.

What is meant by this?

God would thereby affectionately encourage us to believe that He is truly our Father and that we are His children indeed,

so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent:

The First Petition.

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself;

but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the Word of God is taught in its truth and purity,

and we, as children of God, lead holy lives in accordance with it;

this grant us, dear Father in heaven!

But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us;

from this preserve us, heavenly Father!

The Second Petition.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer,

but we pray in this petition that it may come unto us also.

How is this effected?

When our heavenly Father gives us His Holy Spirit,

so that by His grace we believe His holy Word,

and live a godly life here on earth, and in heaven for ever.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer;

but we pray in this petition that it may be done by us also.

How is this effected?

When God frustrates and brings to naught every evil counsel and purpose,

which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh;

and when He strengthens us and keeps us steadfast in His Word and in the faith, even unto our end.

This is His gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed without our prayer even to the wicked also their daily bread;

but we pray in this petition that He would make us sensible of His benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words "Our daily bread"?

All things that pertain to the wants and the support of this present life;

such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses,
as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition,

that our heavenly Father would not regard our sins, nor deny us our requests on account of them;

for we are not worthy of anything for which we pray, and have not merited it;

but that He would grant us all things through grace,

although we daily commit much sin, and deserve chastisement alone.

We will, therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin;

but we pray in this petition that God would so guard and preserve us,

that the devil, the world and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins;

and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary, that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character,

and, at last, when the hour of death shall arrive, grant us a happy end,

and graciously take us from this world of sorrow to Himself in heaven.

Amen.

What is meant by this word?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him;

for He Himself has commanded us to pray in this manner,

and has promised that He will hear us.

Amen, Amen, that is, Yea, yea, it shall be so.

PART FOUR

THE SACRAMENT OF HOLY BAPTISM.

I.

What is baptism?

Baptism is not simply water,
but it is the water comprehended in God's command,
and connected with God's Word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew:

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you.

II.

What gifts or benefits does baptism confer?

It worketh forgiveness of sins,
delivers from death and the devil,

and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Those which our Lord Jesus Christ spake as they are recorded in the last chapter of Mark:

He that believeth and is baptized shall be saved;

but he that believeth not shall be damned.

III.

How can water produce such great effects?

It is not the water indeed that produces these effects,

but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water.

For the water, without the Word of God, is simply water and no baptism.

But when connected with the Word of God, it is a baptism,

that is, a gracious water of life and a washing of regeneration in the Holy Ghost;

as St. Paul says to Titus, in the third chapter (verses 5—8):

According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

which He shed on us abundantly through Jesus Christ our Saviour;

that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying.

IV.

What does such baptizing with water signify?

It signifies

that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts,

and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says:

We are buried with Christ by baptism into death;

that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

PART FIVE

THE SACRAMENT OF THE ALTAR,

OR

THE LORD'S SUPPER.

I.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine,
given unto us Christians to eat and to drink,
as it was instituted by Christ Himself.

Where is it so written?

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread;
and when He had given thanks, He brake it and gave it to His disciples, saying,
Take, eat; this is my body, which is given for you;
this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,

and when He had given thanks, He gave it to them, saying,

Drink ye all of it;

this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins;

this do, as oft as ye drink it, in remembrance of Me.

II.

What benefits are derived from such eating and drinking?

They are pointed out in these words: *Given, and shed for you, for the remission of sins.*

Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament.

For where there is remission of sins, there are also life and salvation.

III.

How can bodily eating and drinking produce such great effects?

The eating and the drinking, indeed, do not produce them,

but the words which stand here, namely: *Given, and shed for you, for the remission of sins.*

These words, together with the bodily eating and drinking, are the chief things in the Sacrament;

and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

IV.

Who is it, then, that receives this Sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline;

but he is truly worthy and well prepared, who believes these words: *Given, and shed for you, for the remission of sins.*

But he who does not believe these words, or who doubts, is unworthy and unfit;

for the words: *for you,* require truly believing hearts.

EXPLANATION

OF

MARTIN LUTHER'S SMALL CATECHISM

INTRODUCTION

1. *What should be our chief concern in this life?*

Our chief concern in this life should be that we might be saved.

Seek ye first his kingdom, and his righteousness. Matt. 6. 33.

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Matt. 16. 26.

God would have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2. 4.

2. *In whom are we to seek our salvation?*

We are to seek our salvation in God.

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. John 17. 3.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. 45. 22.

3. *When were we first brought to God?*

We were first brought to God in baptism whereby we became the children of God and members of His Church.

Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. Gal. 3. 26, 27.

4. *Where do we receive the true knowledge of God?*

In the Bible.

From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3. 15.

5. *What is the Bible?*

The Bible is the Word of God, written by prophets, evangelists and apostles, who were inspired by the Holy Spirit.

No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. 2 Peter 1. 21.

The books of the Old Testament are:

1. Historical: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther;

2. Doctrinal: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon;

3. Prophetical: Isaiah, Jeremiah, Lamentations Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The books of the New Testament are:

1. Historical: The Gospels of Matthew, Mark, Luke, John, and The Acts of the Apostles;

2. Doctrinal: Letters of Paul to the Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, and Philemon; the letter to the Hebrews, the letters of James, I and II Peter, I, II, and III John, and Jude.

3. The Prophetical: Revelation of John.

6. *How is the Bible divided as to its contents?*

The Bible is divided as to its contents into the law and the gospel.

The law was given through Moses; grace and truth came through Jesus Christ. John 1. 17.

7. *What is the law?*

The law is God's command that we should be holy in heart and life.

Ye shall be holy; for I Jehovah your God am holy. Lev. 19. 2.

8. *What is the gospel?*

The gospel is the glad tidings that God in His great love sent His Son, Jesus Christ, into the world to save sinners.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3. 16.

PART ONE

The Ten Commandments.

Exodus 20; Deuteronomy 5.

9. *What are the ten commandments?*

The ten commandments are a summary o the law.

10. *How did God give man His law before i was revealed in the Bible?*

God gave His law in the conscience of ma which commands and approves the good, bu forbids and condemns the evil.

When Gentiles that have not the law do by na ture the things of the law, these, not having th law, are the law unto themselves; in that they sho the work of the law written in their hearts, thei conscience bearing witness therewith, and thei thoughts one with another accusing or else excus ing them. Rom. 2. 14, 15.

11. *What is the great commandment of th law?*

Thou shalt love the Lord thy God with all th heart, and with all thy soul, and with all thy mind This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neigh bor as thyself. On these two commandments th whole law hangeth, and the prophets. Matt. 22. 37-40

THE FIRST TABLE OF THE LAW

(The first three commandments.)

Love to God.

THE FIRST COMMANDMENT.

I am the Lord thy God.

Thou shalt have no other gods before Me.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

12. *What does God forbid in the first commandment?*

God forbids us to worship other gods.

Images.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them. Ex. 20. 3, 4, 5.

Created Things.

They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. Rom. 1. 25.

Man.

Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. Jer. 17. 5.

Money and Property.

Charge them that are rich in this present world that they be not highminded, nor have their hope set on the uncertainty of riches, but on God. 1 Tim. 6. 17.

Other Objects.

My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Jer. 2. 13.

My little children, guard yourselves from idols. 1 John 5. 21.

13. *What does God command in the first commandment?*

God commands us to fear and love Him above everything else and to put all our trust in Him alone.

Fearing God.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

Loving God.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John 5. 3.

Trusting God.

Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Ps. 37. 5.

The Second Commandment.

Thou shalt not take the name of the Lord thy God in vain;

for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this commandment?

We should so fear and love God,

as not to curse, swear, conjure, lie, or deceive by His name,

but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

14. *What does God forbid in the second commandment?*

God forbids us to use His name without reverence and sincerity or for unholy purposes.

Without Reverence.

Holy and reverend is his name. Ps. 111. 9.

Without Sincerity.

This people honoreth me with their lips;
But their heart is far from me. Matt. 15. 8.

For Unholy Purposes.

There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard or a necromancer. Deut. 18. 10, 11.

15. *How is the name of God commonly taken in vain?*

The name of God is commonly taken in vain by profanity and perjury.

Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of of the evil one. Matt. 5. 37.

16. *What is perjury?*

Perjury consists in saying under oath what is false or uncertain; in using ambiguous language in the taking of an oath, or in breaking a promise made under lawful oath.

Ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah. Lev. 19. 12.

A false witness shall not be unpunished;
And he that uttereth lies shall not escape. Prov. 19. 5.

17. *What does God command in the second commandment?*

God commands us to keep His name holy, to call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

Call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4. 6.

The name of Jehovah is a strong tower;
The righteous runneth into it, and is safe. Prov. 18. 10.

The Third Commandment.

Remember the sabbath day to keep it holy.

What is meant by this commandment?

We should so fear and love God,

as not to despise His Word and the preaching of the gospel,

but deem it holy, and willingly hear and learn it.

18. *What does God command in the third commandment?*

God commands us to keep the Lord's day holy and willingly hear and learn the Word of God, both in our homes and together with the congregation in the house of God.

How amiable are thy tabernacles,
Jehovah of hosts!
Blessed are they that dwell in thy house:
They will be still praising thee. Ps. 84. 1, 4.

Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God. Ex 20. 9, 10.

The sabbath was made for man, and not man for the sabbath. Mark 2. 27.

And Jesus entered, as his custom was, into the synagogue on the sabbath day. Luke 4. 16.

Blessed are they that hear the word of God, and keep it. Luke 11. 28.

19. *What does God forbid in the third commandment?*

God forbids us to despise His Word and the preaching of the gospel.

Whoso despiseth the word bringeth destruction on himself;

But he that feareth the commandment shall be rewarded. Prov. 13. 13. Hebr. 10. 25.

THE SECOND TABLE OF THE LAW

(The last seven commandments.)

Love to Our Neighbor.

20. *Who is our neighbor?*

Every man is our neighbor.

He made of one every nation of men to dwell on all the face of the earth. Acts 17. 26.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother,

that thy days may be long in the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God,

as not to despise nor displease our parents and superiors,

but honor, serve, obey, love and esteem them.

21. *What does God command in the fourth commandment?*

God commands us to love and honor our parents and others, who have parental care

over us, and to obey and serve them in all things that are not contrary to the commandments of God.

Children.

Ye shall fear every man his mother, and his father. Lev. 19. 3.

Children, obey your parents in all things, for this is well-pleasing in the Lord. Col. 3. 20.

Servants.

Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord. Col. 3. 22.

Church Members.

Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account. Heb. 13. 17.

Citizens.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Rom. 13. 1.

We must obey God rather than men. Acts 5. 29.

22. *What promise has God connected with obedience to the fourth commandment?*

The promise of abiding blessings on earth both to individuals and to whole nations.

Honor thy father and mother (which is the first commandment with promise). Eph. 6. 2.

23. *What does God forbid in the fourth commandment?*

God forbids us to despise, or with words and deeds to displease, our parents or others who have parental care for us.

Hearken unto thy father that begat thee,
And despise not thy mother when she is old. Prov. 23. 22.

He that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. Rom. 13. 2.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God,
as not to do our neighbor any bodily harm or injury,
but rather assist and comfort him in danger and want.

24. *What does God forbid in the fifth commandment?*

God forbids us to shorten or endanger our neighbor's life or our own, and in anger, hatred or revenge to do harm to anyone.

Murder and Suicide.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Gen. 9. 6.

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1 John 3. 15.

Thou shalt not hate thy brother in thy heart. Lev. 19. 17.

Do thyself no harm. Acts 16. 28.

Vices that Shorten Human Life.

Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. Rom. 13. 13.

25. *What does God command in the fifth commandment?*

To care for our own and our neighbor's life as a gift of God, to live peaceably with our neighbor, and to help and assist him in danger and want.

The merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh. Prov. 11. 17.

If it be possible, as much as in you lieth, be at peace with all men. Rom. 12. 18.

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 1 John 3. 17.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God,

as to be chaste and pure in our words and deeds,

each one also loving and honoring his wife or her husband.

26. *What does God forbid in the sixth commandment?*

God forbids all unchastity in desire, thought, word and deed, within as well as without the married state.

Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 5. 28.

Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor. 6. 18.

Let marriage be had in honor among all. Heb. 13. 4.

27. *What is marriage?*

Marriage is a holy estate, ordained by God, in which one man and one woman shall live

together as husband and wife for their mutual help and for the increase and nurture of the race.

And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. Gen. 2. 18.

And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth. Gen. 1. 28.

For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. Matt. 19. 5, 6.

Let marriage be had in honor among all. Heb. 13. 4.

28. *What does God command in the sixth commandment?*

God commands us to be chaste in heart, to live a pure life in word and deed, and that husband and wife love and honor each other.

Blessed are the pure in heart: for they shall see God. Matt. 5. 8.

Create in me a clean heart, O God;
And renew a right spirit within me. Ps. 51. 10.

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own. 1 Cor. 6. 19.

As the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. Eph. 5. 24, 25.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God,

as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means,

but rather assist him to improve and protect it.

29. *What does God forbid in the seventh commandment?*

God forbids us to rob our neighbor of any of his earthly possessions.

Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Lev. 19. 13.

Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire. Jer. 22. 13.

Ye shall do no unrighteousness in judgment, i measures of length, of weight, or of quantity. Lev 19. 35.

He also that is slack in his work
Is brother to him that is a destroyer. Prov. 18. 9

30. *What does God command in the seventh commandment?*

God commands us to be honest and industrious and lovingly to serve one another.

He that is faithful in a very little is faithful als in much: and he that is unrighteous in a very littl is unrighteous also in much. Luke 16. 10.

If any will not work, neither let him eat. 2 Thes 3. 10.

Using hospitality one to another without mu muring: according as each hath received a gif ministering it among yourselves, as good steward of the manifold grace of God. 1 Peter 4. 9, 10.

The Eighth Commandment.

Thou shalt not bear false witness agains thy neighbor.

What is meant by this commandment?

We should so fear and love God,
as not deceitfully to belie, betray, slande nor raise injurious reports against our neigh bor,

but apologize for him, speak well of him, and put the most charitable construction on all his actions.

31. *What does God forbid in the eighth commandment?*

God forbids us to injure the good name and reputation of our neighbor through falsehood, betrayal, or slander.

A good name is rather to be chosen than great riches,
And loving favor rather than silver and gold. Prov. 22. 1.

Lie not one to another. Col. 3. 9.

He that goeth about as a talebearer revealeth secrets;
But he that is of a faithful spirit concealeth a matter. Prov. 11. 13.

32. *What does God command in the eighth commandment?*

God commands us to speak well of our neighbor, to put the kindest construction on all his actions, and always to speak the truth.

Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. Eph. 4. 25.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house

What is meant by this commandment?

We should so fear and love God,

as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right,

but be ready to assist and serve him in the preservation of his own.

33. *What does God forbid in the ninth commandment?*

God forbids greed, envy, and every evil desire to possess our neighbor's property.

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12. 15.

For the love of money is a root of all kinds of evil. 1 Tim. 6. 10.

34. *What does God command in the ninth commandment?*

God commands us to be content with our portion, and not to begrudge our neighbor

his possessions, but willingly help him to keep his own.

Godliness with contentment is great gain. 1 Tim. 6. 6.

Not looking each of you to his own things, but each of you also to the things of others. Phil. 2. 4.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God,

as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle,

but use our endeavors that they may remain and discharge their duty to him.

35. *What does God forbid in the tenth commandment?*

God forbids us to begrudge our neighbor his property and the happiness of his home, or to desire to disturb it in any way.

Let no man seek his own, but each his neighbor's good. 1 Cor. 10. 24.

36. *What does God command in the tenth commandment?*

God commands us to rejoice with our neighbor in the happiness of his home life and earnestly seek to promote it.

Let each one of us please his neighbor for that which is good, unto edifying. Rom. 15. 2.

Love worketh no ill to his neighbor. Rom. 13. 10.

What does God declare concerning all these commandments?

He says:

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

and showing mercy unto thousands of them that love me and keep my commandments.

What is meant by this declaration?

God threatens to punish all those who transgress these commandments;

we should, therefore, dread His displeasure, and not act contrarily to these commandments.

But He promises grace and every blessing to all who keep them;

we should, therefore, love and trust in Him, and cheerfully do what He has commanded us.

37. *What is the purpose of God's threat?*

The purpose of God's threat is to cause us to fear God so that we do not sin against His commandments.

O ye that love Jehovah, hate evil. Ps. 97. 10.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. James 2. 10.

38. *What is sin?*

Sin is everything contrary to the will of God.

Every one that doeth sin doeth also lawlessness; and sin is lawlessness. 1 John 3. 4.

39. *Name the two kinds of sin.*

Original sin and actual sin.

40. *What is original sin?*

Original sin is our inherited tendency to do that which is evil, and our disinclination and inability to do that which is good.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. Rom. 7. 18.

We were by nature children of wrath even as the rest. Eph. 2. 3.

I had not known coveting, except the law had said, Thou shalt not covet. Rom. 7. 7.

41. *What is actual sin?*

Actual sin is every thought, word and deed by which we break the law of God.

The lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. James 1. 15.

Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings. Matt. 15. 19.

To him therefore that knoweth to do good, and doeth it not, to him it is sin. James 4. 17.

Remark: Actual sins committed with full knowledge and consent are called intentional sins; those committed in ignorance and rashness are called unintentional.

42. *What is the purpose of God's promise?*

The purpose of God's promise is to cause us to love Him, to trust in Him, and willingly to live according to His commandments.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

43. *Can we so keep the commandments of God as to become righteous before Him?*

No, our inherited sinfulness cannot be entirely overcome, and for this reason we sin in many ways.

By the works of the law shall no flesh be justified in his sight; all have sinned, and fall short of the glory of God. Rom. 3. 20, 23.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1. 8.

44. *What then is the purpose of the law?*

The law teaches us to know and to grieve over our sins,

directs us to Christ,

and continues to make known to us God's good and perfect will.

I had not known sin, except through the law. Rom. 7. 7.

The law is become our tutor to bring us unto Christ, that we might be justified by faith. Gal. 3. 24.

Christ is the end of the law unto righteousness to every one that believeth. Rom. 10. 4.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law. Rom. 3. 31.

I delight in the law of God after the inward man. Rom. 7. 22.

PART TWO

The Articles of Faith.

(The Creed.)

45. *What are the articles of faith?*

The articles of faith are the common confession of the Christian Church concerning the Triune God and His works.

46. *What is God?*

God is a spirit with all the highest perfections: eternal and unchangeable, everywhere present, almighty, all-knowing, all-wise, holy, righteous, true, good and merciful.

God is a Spirit.

God is a Spirit: and they that worship him must worship in spirit and truth. John 4. 24.

God is Eternal.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God. Ps. 90. 2.

God is Unchangeable.

Thou art the same,
And thy years shall have no end. Ps. 102. 27.

God is Everywhere Present.

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence? Ps. 139. 7.

God is Almighty.

Our God is in the heavens:
He hath done whatsoever he pleased. Ps. 115. 3.

God is All-knowing.

And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do. Heb. 4. 13.

God is All-wise.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! Rom. 11. 33.

God is Holy.

Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. Isa. 6. 3.

God is Righteous.

Righteous art thou, O Jehovah,
And upright are thy judgments. Ps. 119, 137.

God is True.

For the word of Jehovah is right;
And all his work is done in faithfulness. Ps. 33. 4.

God is Good.

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever. P
118. 1.

God is Merciful.

Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindnes
Ps. 103. 8.

God is Love.

God is love. 1 John 4. 8.

47. *How is God Triune?*

God is one, but in the Godhead there is a
eternal trinity, the Father, the Son, and th
Holy Spirit.

Jehovah our God is one Jehovah. Deut. 6. 4.

Go ye therefore, and make disciples of all th
nations, baptizing them into the name of the Fathe
and of the Son and of the Holy Spirit. Matt. 28. 19

The grace of the Lord Jesus Christ, and the love
of God, and the communion of the Holy Spirit, be
with you all. 2 Cor. 13. 14.

THE FIRST ARTICLE

Of God the Father and the Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind,

together with my raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessaries of life;

protects me from all danger, and preserves me and guards me against all evil;

all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me;

for all which I am in duty bound to thank and praise, serve and obey Him.

This is most certainly true.

48. *What do you confess by the words, "Maker of heaven and earth"?*

I confess that in the beginning God, by His Word, brought forth all things, visible and invisible.

In the beginning God created the heavens and the earth. Gen. 1. 1.

In him were all things created, in the heavens and upon the earth, things visible and things invisible. Col. 1. 16.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. Hebr. 11. 3.

49. *Which are the foremost of God's creatures?*

Angels and men are the foremost among the creatures of God.

50. *What are the angels?*

Angels are spirits, endowed by God with wisdom, holiness, power and blessedness.

51. *Did all the angels remain in their original glory?*

No, the devil and his angels fell away from God and became evil.

The devil standeth not in the truth, because there is no truth in him. John 8. 44.

And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Jude 6.

52. *What is the employment of the good angels?*

The good angels praise God, carry out His commands, and serve and protect them that shall inherit salvation.

Bless Jehovah, ye his angels,
That are mighty in strength, that fulfil his word,
Hearkening unto the voice of his word. Ps. 103, 20.

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? Heb. 1. 14.

There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. Matt. 18. 10.

53. *What is the employment of the evil angels?*

The evil angels oppose God's will, and seek to lead us into sin and unbelief, thereby bringing us into ruin and destruction.

Be sober, be watchful: your adversary the devil as a roaring lion, walketh about, seeking whom he may devour. 1 Peter 5. 8.

Matt 12. 24—26; Eph. 6. 12.

54. *How did God create the first man?*

God created man in His own image so that he was like unto God in wisdom, holiness and blessedness.

God said, Let us make man in our image, after our likeness: And God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1. 26, 27.

55. *Did man remain as God created him?*

No; man fell into sin, lost the image of God, and became darkened in understanding, perverted in will, and wretched in feeling.

Through the one man's disobedience the many were made sinners. Rom. 5. 19.

All have sinned, and fall short of the glory of God. Rom. 3. 23.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. 1 Cor. 2. 14.

The wicked flee when no man pursueth. Prov 28. 1.

56. *What is the result of the fall into sin?*

The result of the fall into sin is death: spiritual, bodily and eternal.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2. 17.

The wages of sin is death. Rom. 6. 23.

Spiritual Death.

Ye were dead through your trespasses and sins. Eph. 2. 1.

Bodily Death.

Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

Eternal Death.

Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. Matt. 25. 41. Mark 9. 48; Rev. 20. 14.

Remark: Death in every sense means separation. In spiritual death the soul is separated from God; in bodily death the soul is separated from the body; in eternal death the body and the soul are separated from God and cast into everlasting darkness.

57. *Did God reject the fallen human race?*

No; from eternity God determined upon the salvation of man, after the fall He promised a Saviour, and in the fulness of time He sent His only Son to be the Saviour.

God chose us in him before the foundation of th world. Eph. 1. 4.

When the fulness of the time came, God sen forth his Son, born of a woman, born under th law, that he might redeem them that were unde the law, that we might receive the adoption o sons. Gal. 4. 4, 5.

58. *What is God's relation to His creation*

God cares for everything, sustains an directs all things in accordance with Hi wisdom.

Behold the birds of the heaven, that they so not, neither do they reap, nor gather into barns and your heavenly Father feedeth them. Are no ye of much more value than they? Matt. 6. 26.

Casting all your anxiety upon him, because h careth for you. 1 Peter 5. 7.

He is before all things, and in him all things con sist. Col. 1. 17.

59. *What do we call God's care for His creation?*

God's providence.

60. *How does God manifest His providenc toward you?*

God provides me abundantly with all nec essaries of life, protects me from all danger

and preserves me and guards me against all evil.

The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing. Ps. 145. 15, 16.

Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him. Nah. 1. 7.

61. *What moves God to bestow upon you all His benefits?*

God bestows all His benefits upon me out of pure paternal goodness and mercy without any merit or worthiness in me.

This I recall to my mind; therefore have I hope.
It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. Lamentations 3. 22.

Jehovah is good to all;
And his tender mercies are over all his works. Ps. 145. 9.

62. *Since God cares for all things, what should be our relation to everything He has created?*

We should never abuse, or mistreat anything which God has created.

A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cru
Prov. 12. 10.

63. *What do you owe God for all His benefits?*

I am in duty bound to thank and prais
serve and obey Him.

Bless Jehovah, O my soul,
And forget not all his benefits. Ps. 103. 2.
As for me and my house, we will serve Jehova
Josh. 24. 15.

THE SECOND ARTICLE

Of God the Son and Redemption.

I believe in Jesus Christ His only Son, our Lord,

who was conceived by the Holy Ghost, born of the Virgin Mary;

suffered under Pontius Pilate,

was crucified, dead and buried;

He descended into hell;

the third day He rose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

from thence He shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord;

who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil,

not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death;

in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness,

even as He is risen from the dead, and lives and reigns to all eternity.

This is most certainly true.

64. *What do you believe and confess concerning the person of Jesus Christ?*

I believe and confess that Jesus Christ is true God, begotten of the Father from eternity, also true man, born of the Virgin Mary.

In the beginning was the Word, and the Word was with God, and the Word was God. John 1. 1.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. John 1. 14.

In him dwelleth all the fulness of the Godhead bodily. Col. 2. 9.

65. *Was Christ, as a man, like us in all things?*

Christ, as a man, was like us in all things except that He was without sin.

We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Hebr. 4. 15.

66. *What does the name Jesus mean?*

The name Jesus means Saviour.

Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Matt. 1. 21.

Neither is there any other name under heaven, that is given among men, wherein we must be saved. Acts 4. 12.

67. *Why is Jesus also called Christ?*

Jesus is called Christ, because He is the Messiah: the Prophet, High priest and King promised in the Old Testament.

For there is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2. 11.

Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. Acts 10. 38.

68. *What is meant by the prophetic office of Christ?*

In His prophetic office Christ teaches us God's will concerning our salvation.

I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. Deut. 18. 18.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds. Hebr. 1. 1, 2.

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. John 1. 18.

69. *What is meant by the high priestly office of Christ?*

In His high priestly office Christ, in perfect obedience to His heavenly Father, fulfilled the law in our stead, and once and for all offered up Himself for our sins, wherefore He ever liveth to make intercession for us.

Christ has fulfilled the law in our stead.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. Matt. 5. 17. Rom. 5. 9, 18; 8. 3, 4.

Christ offered up Himself for our sins.

Such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like these high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. Hebr. 7, 26, 27.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53. 5.

Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit. 1 Peter 3. 18.

Christ makes intercession for us.

Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Rom. 8: 34.

Hebr. 7. 24, 25; John 17.

70. *What did Christ accomplish by His work of redemption?*

Christ delivered us from the curse of the law and the power of the devil, redeemed us unto God with His blood, and thus reconciled us unto God, and secured unto us eternal righteousness, innocence and blessedness.

He is the propitiation for our sins; and not for ours only, but also for the whole world. 1 John 2. 2.

Christ redeemed us from the curse of the law, having become a curse for us. Gal. 3. 13.

God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 2 Cor. 5. 19.

Thou wast slain, and didst purchase unto God wit thy blood men of every tribe, and tongue, and pec ple, and nation. Rev. 5. 9.

71. *Of what does the resurrection of Chris assure us?*

Christ's resurrection assures us that He who overcame sin, death and the devil, i truly the Son of God and gives everlastin life to all who believe in Him.

Jesus Christ our Lord was declared to be the So of God with power, according to the spirit of hol ness, by the resurrection from the dead. Rom. 1.

Jesus our Lord was delivered up for our trespa ses, and was raised for our justification. Rom. 4. 2

O death, where is thy victory? O death, wher is thy sting? Thanks be to God, who giveth us th victory through our Lord Jesus Christ. 1 Cor. 1 55, 57.

72. *What is meant by the ascension of Christ?*

By the ascension of Christ is meant tha He returned into heaven and resumed th glory which He had with the Father befor the world was.

Father, glorify thou me with thine own self wit the glory which I had with thee before the wor was. John 17. 5.

It came to pass, while he blessed them, he parted from them, and was carried up into heaven. Luke 24. 51.

73. *What is meant by the kingly office of Christ?*

In His kingly office Christ rules over all creation and governs, preserves and defends His Church forever.

Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Matt. 28. 18.

He must reign, till he hath put all his enemies under his feet. 1 Cor. 15. 25.

And he hath on his garment and on his thigh a name written, King of kings, and Lord of lords. Rev. 19. 16.

74. *What do you believe and confess concerning Christ as your redeemer?*

I believe and confess that Jesus Christ is my Lord, who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death.

To this end was the Son of God manifested, that he might destroy the works of the devil, 1 John 3. 8.

Ye were redeemed, not with corruptible things with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ. 1 Peter 1. 18, 19.

75. *Why did Christ redeem you?*

Christ redeemed me in order that I might be His own, live under Him in His kingdom and serve Him in everlasting righteousness innocence and blessedness, even as He is risen from the dead, and lives and reigns to all eternity.

He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. 2 Cor. 5. 15.

76. *Is Christ no longer present on the earth?*

Christ is with us always, though unseen until the end of the world.

I am with you always, even unto the end of the world. Matt. 28. 20.

77. *What is meant by the words "He shall come to judge the quick and the dead"?*

At the last day Christ will come again in glory to judge all men, the living as well as the dead.

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. Matt. 25. 31, 32.

We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. 2 Cor. 5. 10.

Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. Matt. 24. 36.

78. *How shall Christ judge all men?*

Christ shall say to the righteous: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

To the wicked He shall say: Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

And these shall go away into eternal punishment: but the righteous into eternal life. Matt. 25: 34, 41, 46.

THE THIRD ARTICLE

Of God the Holy Ghost and Sanctification.

I believe in the Holy Ghost;

the holy Christian Church, the Communion of Saints;

the Forgiveness of sins;

the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ, or come to Him;

but the Holy Spirit has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith;

in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith;

in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers,

and will raise up me and all the dead at the last day,

and will grant everlasting life to me and to all who believe in Christ.

This is most certainly true.

79. *What is sanctification?*

Sanctification is the work of the Holy Spirit in our heart, through which He makes us partakers of God's gift of salvation and by which He transforms us in heart and life, so that we become holy.

We are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. 2 Thess. 2. 13.

All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. John 16. 15.

80. *Why must the Holy Spirit work sanctification in your heart?*

The Holy Spirit must work sanctification in my heart, because I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him.

No man can say, Jesus is Lord, but in the Hol Spirit. 1 Cor. 12. 3.

This is the work of God, that ye believe on hir whom he hath sent. John 6. 29.

81. *By what means does the Holy Spirit work sanctification?*

The Holy Spirit works sanctification b the means of grace, which are the Word o God and the holy sacraments.

82. *How does the Holy Spirit work sanctification?*

The Holy Spirit calls me through the gos pel, enlightens me by His gifts, sanctifies an preserves me in the true faith.

God is faithful, through whom ye were called int the fellowship of his Son Jesus Christ our Lor 1 Cor. 1. 9.

He called you through our gospel, to the obtainin of the glory of our Lord Jesus Christ. 2 Thes 2. 14.

83. *Of what does the Holy Spirit enlighte by His gifts?*

Through the law, the Holy Spirit enligh ens us concerning our sins, and through th gospel concerning salvation in Christ Jesu

By the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin. Rom. 3. 20.

The grace of God hath appeared, bringing salvation to all men. Titus 2. 11.

84. *What does the Holy Spirit work through illumination?*

Through illumination by the law the Holy Spirit works sorrow for sin, and through illumination by the gospel He works faith in Jesus Christ.

The law came in besides, that the trespass might abound. Rom. 5. 20.

I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.

85. *When do we truly repent of our sins?*

We are truly repentant when we sincerely grieve over our sins, confess them, and long to be freed from them.

Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret. 2 Cor. 7. 10.

He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy. Prov. 28. 13.

Have mercy upon me, O God, according to thy lovingkindness:
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me. Ps. 51. 1—3.

86. *When do we truly believe in Christ?*

We believe in Christ when we heartily accept Him as our Saviour and trust in Him alone for the forgiveness of sins, life and salvation.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Matt. 5. 6.

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. John 3. 36.

Phil. 3. 7—9.

87. *What blessings does God bestow upon us when we accept Christ in true faith?*

When we accept Christ in true faith, God forgives us our sins, imputes to us the righteousness of Christ, regenerates us and owns us as His children.

To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. Acts 10. 43.

We reckon therefore that a man is justified by faith apart from the works of the law. Rom. 3. 28.

Ye are all sons of God, through faith, in Christ Jesus. Gal. 3. 26.

The righteous shall live by faith. Rom. 1. 17.

Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. James 1. 18.

John 1. 12, 13; 1 Peter 1. 22.

88. *What is justification?*

Justification is that act of God by which He forgives us our sins and imputes unto us the righteousness of Christ.

It is God that justifieth. Rom. 8. 33.

89. *Which are the gifts of justification?*

When God justifies me I have peace with Him, His love is shed abroad in my heart, I have a new spiritual life and I am become a new creature in Jesus Christ.

Peace with God.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

God's love shed abroad in our hearts.

The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 5. 5.

New spiritual life.

That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. Gal. 2. 2.

New creature.

If any man is in Christ, he is a new creature. 2 Cor. 5. 17.

90. *How does the Holy Spirit continue His work in the heart of the believer?*

The Holy Spirit continues to call and enlighten the believer in order that he may be kept in the true faith and grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

He who began a good work in you will perfect it until the day of Jesus Christ. Phil. 1. 6.

Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3. 18.

91. *What must the believer do to be preserved in the true faith?*

He must abide in God's Word, earnestly watch and pray, frequently commune at the Lord's table and walk even as the Lord Himself walked.

If ye abide in my word, then are ye truly my disciples. John 8. 31.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26. 41.

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. Matt. 5. 16.

Fight the good fight of the faith. 1 Tim. 6. 12.

He that saith he abideth in him ought himself also to walk even as he walked. 1 John 2. 6.

92. *Where does the Holy Spirit offer us the means of grace?*

The Holy Spirit offers us the means of grace in the Church of Jesus Christ.

Upon this rock I will build my church; and the gates of Hades shall not prevail against it. Matt. 16. 18.

They then that received his word were baptized: And the Lord added to them day by day those that were saved. Acts 2. 41.

93. *Where is the Church of Jesus Christ?*

The Church of Jesus Christ is found wherever the Word of God is preached in its truth and purity and the sacraments are administered according to the Word and institution of Christ.

In every place where I record my name I will come unto thee and I will bless thee. Ex. 20. 24.

Where two or three are gathered together in my name, there am I in the midst of them. Matt. 18. 20.

In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. 1 Cor. 12. 13.

94. *Why is the Church called the communio of saints?*

The Church is called the communion o saints because it consists of those alone wh are sanctified in true faith.

If any man hath not the Spirit of Christ, he i none of his. Rom. 8. 9.

Ye are an elect race, a royal priesthood, a hol nation, a people for God's own possession, that y may show forth the excellencies of him who calle you out of darkness into his marvellous light. Peter 2. 9.

95. *To what office in the Church has Chris entrusted the ministration of the means of grace?*

Christ has entrusted the ministration o the means of grace to the ministry instituted by Him, which is also called the ministration of the Spirit.

Jesus said to the disciples: Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, thy are retained. John 20. 21—23.

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. 1 Cor. 4. 1.

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Matt. 18. 18.

Acts 20. 28; 2 Tim. 2. 2; 4. 5.

96. *Why is the Church divided into many denominations?*

The division of the Church into various denominations is due to the fact that not all Christians have faithfully held to all the Word of God, and also because opinions have differed as to the meaning of certain portions of God's Word.

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. John 8. 31, 32.

Note: The Evangelical Lutheran Church emphasizes her faithful adherence to the Word of God by her confessional writings, which are:

1) The confessions of faith of the ancient Church, the three oldest symbols, namely: the Apostolic, the Nicene and the Athanasian.

2) The specific confessional writings of the Lutheran Church: the Augsburg Confession, the Apology, the Smalcald Articles, Luther's two Catechisms and the Formula of Concord.

97. *What should be our relation to our own Evangelical Lutheran Church?*

We should love our Church, be faithful to her confessions, diligently attend her services, and willingly work, suffer and sacrifice for her support and development.

Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. Hebr. 10. 23—25.

Suffer hardship with me, as a good soldier of Christ Jesus. 2 Tim. 2. 3.

Let your manner of life be worthy of the gospel of Christ. Phil. 1. 27.

98. *When will the work of the Holy Spirit be completed?*

The work of the Holy Spirit will be completed at the last day when He shall raise up me and all the dead, and grant everlasting life to me and to all who believe in Christ.

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Rom. 8. 11.

99. *What is meant by the resurrection of the dead?*

At the last day the bodies of the dead shall be raised up and be reunited with their souls, and the bodies of all believers shall become like unto the glorified body of Christ.

Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. John 5. 28, 29.

Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory. Phil. 3. 21. 1 Cor. 15.

100. *What is eternal life?*

Eternal life is the inexpressible peace, joy, and glory of the children of God in heaven, where they behold, serve, and praise God in all eternity.

There remaineth therefore a sabbath rest for the people of God. Hebr. 4. 9.

God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. Rev. 21. 4.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. 1 John 3. 2.

They washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple. Rev. 7. 14, 15.

According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3. 13.

PART THREE

The Lord's Prayer.

Matt. 6. Luke 11.

101. *What is prayer?*

Prayer is the communion of our heart with God, our dear heavenly Father, whether we ask Him for spiritual or temporal good, or thank and praise His holy name.

Give ear to my words, O Jehovah,
Consider my meditation. Ps. 5. 1.

Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us. Ps. 62. 8.

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High.
Ps. 92. 1.

102. *Why should we pray?*

We should pray because God has exhorted us to pray and promised to hear us, and also because we continually need to flee to Him and open our hearts to receive His grace and help.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full. John 16. 24.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

103. *How should we pray?*

We should pray with a humble and penitent heart, in childlike submission, in the name of Jesus.

We do not present our supplications before thee for our righteousness, but for thy great mercies' sake. Dan. 9. 18.

My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. Matt. 26. 39.

Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. John 16. 23.

104. *What is the introduction to the Lord's prayer?*

Our Father who art in heaven.

What is meant by this?

God would thereby affectionately encourage us to believe that He is truly our Father and that we are His children indeed,

so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

105. *Why has Christ taught us to say "Our Father"?*

Christ has taught us to say "Our Father" to remind us that in love we are to pray with each other and for each other.

Ye received the spirit of adoption, whereby we cry, Abba, Father. Rom. 8. 15.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men. 1 Tim. 2. 1.

Pray for us. Hebr. 13. 18.

106. *Why has Christ taught us to say "Our Father who art in heaven"?*

Christ has taught us to say "Our Father who art in heaven" to remind us of God's infinite glory and power, through which He can do far above that which we ask or think.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine. 1 Chron. 29. 11.

Unto him that is able to do exceeding abundantly above all that we ask or think, according to the

power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. Eph. 3. 20, 21.

The First Petition.

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

When the Word of God is taught in its truth and purity,

and we, as the children of God, lead holy lives in accordance with it;

this grant us, dear Father in heaven!

But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us;

from this preserve us, heavenly Father!

107. *For what do we pray in the first petition?*

We pray in the first petition that the name of God may be hallowed by us in pure doctrine, true faith and holy life.

Pure doctrine.

He that hath my word, let him speak my word faithfully. Jer. 23. 28.

True faith.

And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. Gal. 2. 20.

Holy life.

Ye are the light of the world. Matt. 5. 14.
Walk as children of light. Eph. 5. 8.
Matt. 15. 9. Acts. 2. 42.

108. *Who profanes the name of God?*

Whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God.

Add thou not unto his words,
Lest he reprove thee, and thou be found a liar. Prov. 30. 6.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. 2 John 9.

The Second Petition.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer,

but we pray in this petition that it may come unto us also.

How is this effected?

When our heavenly Father gives us His Holy Spirit,

so that by His grace we believe His holy Word,

and live a godly life here on earth, and in heaven for ever.

109. *What is meant by the kingdom of God?*

By the kingdom of God is meant:

The kingdom of grace on earth, the Church, in which, through the Word and the sacraments, God offers to and bestows upon men His grace, and, secondly, the kingdom of glory in heaven, where God grants life and salvation unto the faithful.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. Mark. 1. 15.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom. 2 Tim. 4. 18.

110. *For what do we pray in the second petition?*

We pray in the second petition that the kingdom of God may come into our hearts

and continue to spread among men until it is completed in glory.

The kingdom of God in our hearts.

The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14. 17.

The development of God's kingdom. Missions.

The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Matt. 9. 37, 38.

The Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. Eph. 3. 6.

The kingdom of God completed in glory.

This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations and then shall the end come. Matt. 24. 14.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Col. 3. 4.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer;

but we pray in this petition that it may be done by us also.

How is this effected?

When God frustrates and brings to naught every evil counsel and purpose,

which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh;

and when He strengthens us and keeps us steadfast in His Word and in the faith, even unto our end.

This is His gracious and good will.

111. *What powers oppose God's will?*

Our spiritual enemies, the devil, the world, and our own flesh oppose God's will.

112. *For what do we pray in the third petition?*

We pray in the third petition that God's will may be done, to the end that all evil pur-

poses may be overcome, His name hallowed and His kingdom advanced.

God our Saviour would have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2. 4.

Teach me to do thy will; For thou art my God. Ps. 143. 10.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed without our prayer even to the wicked also their daily bread;

but we pray in this petition that He would make us sensible of His benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "Our daily bread"?

All things that pertain to the wants and the support of this present life;

such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates, favorable sea-

sons, peace and health, education and honor; true friends, good neighbors, and the like.

113. *For what do we pray in the fourth petition?*

We pray in the fourth petition that God would graciously give us everything needed for our earthly life, together with a grateful heart to receive it as a gift of God.

Remove far from me falsehood and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me. Prov. 30. 8.

Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer. 1 Tim. 4. 4, 5.

114. *Why do we say "Give us this day"?*

We say "Give us this day" because we are not to be anxious for the morrow, but rely firmly upon the goodness of God which is new every morning.

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. Matt. 6. 34.

The eyes of all wait for thee;
And thou givest them their food in due season. Ps. 145. 15.

It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning. Lam. 3. 22, 23.

The Fifth Petition.

And forgive us our trespasses,
as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition,

that our heavenly Father would not regard our sins, nor deny us our requests on account of them;

for we are not worthy of anything for which we pray, and have not merited it;

but that he would grant us all things through grace,

although we daily commit much sin, and deserve chastisement alone.

We will, therefore, on our part, both heartily forgive, and also readily do good to those who may injure or offend us.

115. *For what do we pray in the fifth petition?*

We pray in the fifth petition that our heavenly Father would not regard our sins, but

would graciously forgive them for the sake of Jesus Christ.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.

Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Jehovah. Ps. 25. 7.

116. *What is meant by the words "As we forgive those who trespass against us"?*

The words "As we forgive those who trespass against us" mean, that as God is ready to forgive us our sins, so will we also both heartily forgive and readily do good to those who may injure or offend us.

If ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6. 15.

The Sixth Petition.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin;
but we pray in this petition that God would so guard and preserve us,

that the devil, the world and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins,

and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

117. *Whence do temptations come?*

Temptations come from the devil, the world and our own flesh.

The devil.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 1 Peter 5. 8, 9.

The world.

My son, if sinners entice thee, consent thou not. Prov. 1. 10.

Our own flesh.

Each man is tempted, when he is drawn away by his own lust, and enticed. James 1. 14.

118. *For what do we pray in the sixth petition?*

We pray in the sixth petition that God would help us to overcome all temptations and finally gain the victory.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26. 41.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it. 1 Cor. 10. 13.

The Seventh Petition.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary, that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character,

and, at last, when the hour of death shall arrive, grant us a happy end,

and graciously take us from this world of sorrow to Himself in heaven.

119. *For what do we pray in this petition?*

We pray in the seventh petition that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul.

Jehovah redeemeth the soul of his servants;
And none of them that take refuge in him shall be condemned. Ps. 34. 22.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen. 2 Tim. 4. 18.

120. *When will we be completely delivered from evil?*

We shall be completely delivered from evil when we have persevered in faith in Christ until the end of life, and God graciously takes us to Himself in heaven.

He that endureth to the end, the same shall be saved. Matt. 24. 13.

God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. Rev. 21. 4.

He that overcometh shall inherit these things; and I will be his God, and he shall be my son. Rev. 21. 7.

Amen.

What is meant by this word?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him;

for He Himself has commanded us to pray in this manner,

and has promised that He will hear us.

Amen, Amen, that is, Yea, yea, it shall be so.

THE HOLY SACRAMENTS

Introduction.

121. *What is a sacrament?*

A sacrament is a holy ordinance, instituted by Christ, in which by earthly means He imparts heavenly gifts of grace.

122. *Which are the sacraments?*

The sacraments are Baptism and the Lord's Supper, which were typified in the Old Testament by circumcision and the passover.

PART FOUR

The Sacrament of Holy Baptism.

I.

What is baptism?

Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew:

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you.

123. *According to the commandment of Christ, how are men to be made disciples?*

They are to be made disciples by being baptized with water into the name of the

Father and of the Son and of the Holy Spirit, and taught to observe all things whatsoever Christ has commanded.

124. *Does Christ's command regarding baptism include the children?*

Christ's command regarding baptism includes all, without exception.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. John 3. 3.

Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Mark. 10. 14.

125. *What does it signify that we are baptized into the name of the Father and of the Son and of the Holy Spirit?*

Baptism into the name of the Father and of the Son and of the Holy Spirit signifies that we are received into communion with the Triune God and His Church.

For as many of you as were baptized into Christ did put on Christ. Gal. 3. 27.

Now hath God set the members each one of them in the body, even as it pleased him. 1 Cor. 12. 18.

II.

What gifts or benefits does baptism confer?

It worketh forgiveness of sins,
delivers from death and the devil,
and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark:

He that believeth and is baptized shall be saved;
but he that believeth not shall be damned.

126. *What do we receive in baptism?*

In baptism we receive forgiveness of sins, deliverance from death and the devil, together with everlasting salvation.

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit. Acts 2. 38.

Wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism. 1 Peter 3. 20, 21.

III.

How can water produce such great effects?

It is not the water indeed that produces these effects,

but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water.

For the water, without the Word of God, is simply water and no baptism.

But when connected with the Word of God, it is a baptism,

that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says to Titus, in the third chapter (verses 5—8):

According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

which He shed on us abundantly through Jesus Christ our Saviour;

that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying.

127. *What makes the water a baptism?*

The Word of God makes the water a baptism.

Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word. Eph. 5. 25, 26.

128. *Why is baptism called a "washing of regeneration"?*

Baptism is called a "washing of regeneration" because we, who by nature are born in sin, through baptism receive a new life in Christ.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3. 5.

129. *How is baptism dependent on faith?*

Our faith indeed does not make the water a baptism, but the life granted in baptism is received and kept through faith alone.

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. Mark. 16. 16.

IV.

What does such baptizing with water signify?

It signifies

that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts,

and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says:

We are buried with Christ by baptism into death;

that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

130. *What is meant by the old man and the new man?*

The old man is the inherited sinfulness of our nature, and the new man is the spiritual life born in baptism.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. Gal. 5. 17.

131. *What does our baptism require of us?*

Our baptism requires that we put off the old man and put on the new man which after God is created in righteousness and true holiness.

Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him. Col. 3. 9. 10.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Rom. 6. 12.

132. *Is the spiritual life received in baptism ever lost?*

Yes; the spiritual life received in baptism is lost when the baptized person forsakes the Word of God and prayer, loves worldly things and consents to sin.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God. Hebr. 3. 12.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2. 15.

133. *Is baptism of any benefit to those who have lost the grace of baptism?*

Yes, God seeks the fallen that they may repent and return to Him and again become His children.

For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? Rom. 3. 3.

For the gifts and the calling of God are not repented of. Rom. 11. 29.

Repent ye therefore, and turn again, that your sins may be blotted out. Acts 3. 19.

134. *What duties have the parents and the Church toward the baptized children?*

The parents and the Church should nurture the baptized children and carefully teach them to observe all that Christ has commanded.

Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Eph. 6. 4.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. Matt. 18. 10.

135. *When are the children given their first public opportunity to reveal that they have been taught that which Christ commanded?*

At Confirmation.

136. *What is confirmation?*

Confirmation is a churchly rite at which the children, after having given proof of their knowledge, make public confession of their faith, promise faithfully to fulfill their duties as Christians, and receive the blessing of the congregation; whereupon they are admitted to the Lord's Supper.

Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. 1 Tim. 6. 12.

THE PREPARATORY SERVICE

137. *What principal parts belong to the preparatory service?*

Confession of sins and absolution.

138. *In what does confession of sins consist?*

It consists in confessing our sins before God with a penitent heart, and asking forgiveness for Christ's sake.

I said, I will confess my transgressions unto Jehovah;

And thou forgavest the iniquity of my sin. Ps. 32. 5.

Many also of them that had believed came, confessing, and declaring their deeds. Acts 19. 18.

139. *What is absolution?*

After we have confessed our sins the pastor, on Christ's behalf, declares the forgiveness of our sins.

David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die. 2 Sam. 12. 13.

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. John 20. 23.

140. *What must we consider at absolution?*

That it is God alone who forgives sins, and that forgiveness cannot be received without contrition and faith.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Isa. 44. 22.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.

PART FIVE

The Sacrament of the Altar, or The Lord's Supper.

I.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ, under the bread and wine,
given unto us Christians to eat and to drink,
as it was instituted by Christ Himself.

Where is it so written?

The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

Our Lord Jesus Christ, in the night in which He was betrayed, took bread;
and when He had given thanks, He brake it and gave it to His disciples, saying,
Take, eat; this is my body, which is given for you;
this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup,

and when He had given thanks, He gave it to them, saying,

Drink ye all of it;

this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins;

this do, as oft as ye drink it, in remembrance of Me.

141. *What is taught by the words "This is my body and this is my blood"?*

The words "This is my body and this is my blood" teach us, that the body and blood of Christ are truly present in the Lord's Supper and are given with the bread and the wine.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? 1 Cor. 10. 16.

142. *What is the significance of the words "This do in remembrance of me"?*

The words "This do in remembrance of me" signify that the Christian Church, in celebrating the Lord's Supper, should remember and confess her crucified Saviour.

As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11. 26.

II.

What benefits are derived from such eating and drinking?

They are pointed out in these words: *Given, and shed for you, for the remission of sins.*

Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament.

For where there is remission of sins, there are also life and salvation.

143. *Of what do these words assure us "Given and shed for you for the remission of sins"?*

The words "Given and shed for you for the remission of sins" assure us that Christ's body is truly given for us and Christ's blood shed for us for the remission of sins.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53. 5.

144. *What is meant by Christ's declaration that the forgiveness of sins is given in the Lord's Supper?*

Christ's declaration means that the forgiveness of sins is given, renewed and confirmed in the Lord's Supper.

Behold, the Lamb of God, that taketh away the sin of the world. John 1. 29.

145. *How can we say that life and salvation are given in the Lord's Supper?*

Life and salvation are given in the Lord's Supper because where there is remission of sins, there are also life and salvation.

Blessed is he whose transgression is forgiven, Whose sin is covered. Ps. 32. 1.

III.

How can bodily eating and drinking produce such great effects?

The eating and the drinking, indeed, do not produce them,

but the words which stand here, namely: *Given, and shed for you, for the remission of sins.*

These words, together with the bodily eating and drinking are the chief things in the Sacrament;

and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

146. *Upon what does the blessing of the Lord's Supper depend?*

The blessing of the Lord's Supper depends upon the words and promise "Given, and shed for you, for the remission of sins."

147. *Do all who come to the Lord's Supper receive its blessings?*

All who come to the Lord's Supper receive His body and blood, but only they receive the blessings of the Lord's Supper who believe these words "Given, and shed for you, for the remission of sins."

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Matt. 5. 6.

IV.

Who is it, then, that receives this sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline;

but he is truly worthy and well prepared,

who believes these words: *Given, and shed for you, for the remission of sins.*

But he who does not believe these words, or who doubts, is unworthy and unfit;

for the words: *for you,* require truly believing hearts.

148. *What does the Word of God require of those who partake of the Lord's Supper?*

The Word of God requires that those who partake of the Lord's Supper should examine themselves.

Let a man prove himself, and so let him eat of the bread, and drink of the cup. 1 Cor. 11. 28.

149. *When have we truly examined ourselves?*

We have truly examined ourselves when we have come to a deeper knowledge of our sins, feel an earnest longing for the grace of God in Christ and cherish a loving spirit toward our neighbor.

Search me, O God, and know my heart:
Try me, and know my thoughts
And see if there be any wicked way in me,
And lead me in the way everlasting. Ps. 139. 23, 24.

If we discerned ourselves, we should not be judged. 1 Cor. 11. 31.

150. *Why is it dangerous to partake unworthily of the Lord's Supper?*

It is dangerous to partake unworthily of the Lord's Supper because our spiritual condition in that event becomes worse and our responsibility is increased.

Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 1 Cor. 11. 27.

151. *What is the condition of those who neglect the Lord's Supper?*

The condition of those who neglect the Lord's Supper is dangerous indeed, because it shows that they neither realize their sinfulness, nor that the Lord offers them His grace in His Supper, and that they also despise the covenant of Christ's blood.

Looking carefully lest there be any man that falleth short of the grace of God. Hebr. 12. 15.

152. *What are the blessings of a worthy celebration of the Lord's Supper?*

Through a worthy celebration of the Lord's Supper believers are strengthened in their communion with Christ and with each other,

receive power to walk in the footsteps of Christ, and are assured of a blessed resurrection.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Col. 2. 6, 7.

He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. John 6. 54.

Yea: I come quickly. Amen: Come, Lord Jesus. Rev. 22. 20.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. Hebr. 13. 20, 21.

TABLE OF DUTIES

FOR PASTORS.

The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. 1 Tim. 3. 2—4; Tit. 1: 9.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. 2 Tim. 2. 15.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. 6. 11.

But be thou an ensample to them that believe, in word, in manner of life, in love,. in faith, in purity. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee. 1 Tim. 4. 12, 16.

The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of con-

straint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. 1 Peter 5. 1—3.

FOR CHURCH-MEMBERS.

Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you. Hebr. 13: 7, 17.

But be ye doers of the word, and not hearers only, deluding your own selves. James 1. 22.

Not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. 2. 13.

FOR CHURCH-OFFICERS.

And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude. Acts 6: 2—5.

Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy

lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus. 1 Tim. 3. 8—13.

FOR MAGISTRATES.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Rom. 13. 1—4.

FOR CITIZENS.

Let every soul be in subjection to the higher powers. Rom. 13. 1.

Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers

and for praise to them that do well. 1 Peter 2. 13, 14.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. 1 Tim. 2. 1, 2.

Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. Matt. 22. 21.

FOR HUSBANDS.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church. Eph. 5. 25, 28, 29.

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life. 1 Peter 3. 7.

Husbands, love your wives, and be not bitter against them. Col. 3. 19.

FOR WIVES.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Eph. 5. 22—24.

That they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God may not be blasphemed. Tit. 2. 4, 5.

Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter 3. 3, 4.

FOR PARENTS.

The father to the children shall make known thy truth. Isaiah 38. 19.

And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Eph. 6. 4.

Chasten thy son, seeing there is hope; and set not thy heart on his destruction. Prov. 19. 18.

FOR CHILDREN.

Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. Eph. 6. 2, 3.

Children, obey your parents in all things, for this is well-pleasing in the Lord. Col. 3. 20.

Let thy father and thy mother be glad, and let her that bare thee rejoice. Prov. 23. 25.

A foolish son is the calamity of his father. Prov. 19. 13.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. 1. 8.

FOR MASTERS AND MISTRESSES.

Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Col. 4. 1.

The laborer is worthy of his hire. Luke 10. 7.

Thou shalt not oppress a hired servant that is poor and needy. Deut. 24. 14.

Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth. James 5. 4.

FOR SERVANTS.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. Eph. 6. 5, 8.

Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Peter 2. 18.

Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things;

not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Tit. 2. 9, 10.

FOR YOUNG PERSONS.

Remember also thy Creator in the days of thy youth. Eccles. 12. 1.

Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 1 Peter 5. 5.

Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4. 23.

My son, if sinners entice thee, consent thou not. Prov. 1. 10.

Whatsoever a man soweth, that shall he also reap. Gal. 6. 7.

FOR ALL MEN.

Thou shalt love thy neighbor as thyself. Rom. 13. 9.

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them. Matt. 7. 12.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another. Rejoicing in hope; patient in tribulation; continuing steadfast in prayer. Rejoice with them that rejoice; weep with them that weep. If it be possible, as much as in you lieth, be at peace with all men. Rom. 12. 9, 10, 12, 15, 18.

MORNING AND EVENING PRAYER

MORNING.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I give thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

EVENING.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I give thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast this day

so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Our Father, who art in heaven; Hallowed be Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

BLESSING AND THANKSGIVING AT TABLE

BEFORE MEAL.

The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. Glory be to the Lord for ever and ever!

Or.

O Lord God, heavenly Father, bless unto us these Thy gifts, which of Thy tender kindness Thou hast bestowed upon us, through Jesus Christ our Lord. Amen.

AFTER MEAL.

We give thanks to Thee, O God our Father, for all Thy benefits, through Jesus Christ our Lord, who with Thee liveth and reigneth, for ever and ever. Amen.

CONFESSION OF SINS.

We poor miserable sinners, conceived and born in sin, with all our heart confess unto Thee, holy and righteous God, merciful Father, that we, in manifold ways during all our life, have offended against Thee. We have not loved Thee above all things, nor our neighbor as ourselves. Against Thee and Thy holy commandments have we sinned by thought, word, and deed, and we humbly acknowledge before Thee that, according to Thy justice and our sins, we have deserved eternal condemnation. But Thou, Heavenly Father, hast promised to receive with tender mercy all penitent sinners, who return unto Thee and with living faith flee for refuge to Thy fatherly compassion and to the merits of our Saviour Jesus Christ. Their transgressions Thou wilt not regard, nor impute unto them their sins. Relying upon Thy promise, we poor sinners confidently beseech Thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of Thy holy name.

May the Almighty, Everlasting God, in his infinite mercy and for the sake of our Saviour Jesus Christ, forgive all our sins, and grant us grace that we may amend our lives, and finally with him obtain eternal life. Amen

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead; and the life of the world to come. Amen.

THE ATHANASIAN CREED.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic [true Christian] faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic [true Christian] faith is this: that we worship one God in trinity, and trinity in unity;

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also there are not three uncreated, nor three incomprehensibles, but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholic [true Christian] religion to say, there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in the Trinity none is afore, or after other; none is greater, or less than another.

But the whole three persons are co-eternal together, and co-equal:

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: That our Lord Jesus Christ, the Son of God, is God and man;

God, of the substance of the Father, begotten before

the worlds; and man, of the substance of his mother, born in the world;

Perfect God, and perfect man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

Who, although he be God and man, yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh, but by taking the manhood into God;

One altogether; not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic [true Christian] faith, which, except a man believe faithfully, he cannot be saved.

THE AUGSBURG CONFESSION.

OR

THE CHIEF ARTICLES OF FAITH.

Article I.

Our Churches, with common consent, do teach, that the decree of the Council of Nicæa concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God; eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible; and yet that there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichæans who assumed two principles [gods], one Good, and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" [Ghost], signifies motion created in things.

Article II.

Also they teach, that since the Fall of Adam, all men begotten according to nature, are born with sin, that is,

without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Ghost.

They condemn the Pelagians and others, who deny that the vice of origin is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Article III.

Also they teach, that the Word, that is, the Son of God, did take man's nature in the womb of the blessed Virgin Mary, so that there are Two Natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead and buried, that he might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but for all actual sins of men. He also descended into hell, and truly rose again the third day; afterward he ascended into heaven, that he might sit on the right hand of the Father, and forever reign, and have dominion over all creatures, and sanctify them that believe in him, by sending the Holy Ghost into their hearts, to rule, comfort and quicken them, and to defend them against the devil and the power of sin. The same Christ shall openly come again to judge the quick and the dead, etc. according to the Apostles' Creed.

Article IV.

Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are forgiven for Christ's sake, who, by his death, hath made satisfaction for our sins. This faith God imputes for righteousness in his sight, Rom. 3 and 4.

Article V.

That we may obtain this faith, the office of teaching the Gospel and administering the sacraments was instituted. For, through the Word and sacraments as

through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifieth those who believe that they are received into favor for Christ's sake.

They condemn the Anabaptists and others, who think that the Holy Ghost cometh to men without the external Word, through their own preparation and works.

Article VI.

Also they teach, that this Faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but not that we should rely on those works to merit justification before God. For remission of sins and justification are apprehended by faith, as also the voice of Christ attests: "When ye shall have done all these things, say: We are unprofitable servants" [Luke 17: 10]. The same is also taught by the Fathers. For Ambrose says: "It is ordained of God that he who believes in Christ, is saved; freely receiving remission of sins, without works, by faith alone."

Article VII.

Also they teach, that one holy Church is to continue for ever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered. And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike. As Paul says: "One faith, one baptism, one God and Father of all," etc. [Eph. 4: 5, 6].

Article VIII.

Although the Church properly is the Congregation of Saints and true believers, nevertheless, since, in this life, many hypocrites and evil persons are mingled therewith, it is lawful to use the Sacraments, which are administered by evil men; according to the saying of Christ: "The

Scribes and the Pharisees sit in Moses' seat," etc. [Matt. 23: 2]. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

Article IX.

Of Baptism, they teach, that it is necessary to salvation, and that through baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through baptism, are received into his grace.

They condemn the Anabaptists, who allow not the baptism of children, and say that children are saved without baptism.

Article X.

Of the Supper of the Lord, they teach, that the body and blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they disapprove of those that teach otherwise.

Article XI.

Of Confession, they teach, that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: "Who can understand his errors?" [Ps. 19: 12].

Article XII.

Of Repentance, they teach, that for those that have fallen after baptism, there is remission of sins whenever they are converted; and that the Church ought to impart absolution to those thus returning to repentance.

Now repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which, born of the Gospel, or of absolution, believes that, for

Christ's sake, sins are forgiven, comforts the conscience and delivers it from terrors. Then good works are to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life, that they cannot sin. The Novatians also are condemned, who would not absolve such as had fallen after baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins cometh through faith, but command us to merit grace through satisfactions of our own.

Article XIII.

Of the Use of the Sacraments, they teach, that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

Article XIV.

Of Ecclesiastical Order, they teach, that no one should publicly teach in the Church or administer the sacraments, unless he be regularly called.

Article XV.

Of Rites and Usages in the Church, they teach, that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holydays, festivals, and the like.

Nevertheless, concerning such things, let men be admonished that consciences are not to be burdened, as though such observance were necessary to salvation. They are admonished also that human traditions insti-

tuted to propitiate God, to merit grace and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

Article XVI.

Of Civil Affairs, they teach, that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians. They condemn also those who do not place the perfection of the Gospel in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but especially requires their preservation as ordinances of God, and in such ordinances the exercise of charity. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than men [Acts 5: 29].

Article XVII.

Also they teach, that, at the Consummation of the World, Christ shall appear for judgment, and shall raise up all the dead; he shall give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils he shall condemn to be tormented without end.

They condemn the Anabaptists who think that there will be an end to the punishments of condemned men and devils. They condemn also others, who are now spreading certain Jewish opinions that, before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed [exterminated].

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Article XVIII.

Of the Freedom of the Will, they teach, that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason. Nevertheless, it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God [1 Cor. 2: 14]; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his *Hypognosticon*, book iii.: "We grant that all men have a certain freedom of will in judging according to [natural] reason; not such freedom, however, whereby it is capable, without God, either to begin, or much less to complete aught in things pertaining to God, but only in works of this life, whether good or evil. 'Good,' I call those works which spring from the good in Nature, that is, to have a will to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry, to keep cattle, to learn divers useful arts, or whatever good pertains to this life, none of which things are without dependence on the providence of God; yea, of him and through him they are and have their beginning. 'Evil,' I call such works as to have a will to worship an idol, to commit murder," etc.

They condemn the Pelagians and others who teach that, without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in some sort to do the outward work (for it is able to keep the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

Article XIX.

Of the Cause of Sin, they teach, that although God doth create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says [John 8: 44]: "When he speaketh a lie, he speaketh of his own."

Article XX.

Our teachers are falsely accused of forbidding Good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holydays, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvellous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:

First, that our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, who alone has been set forth the Mediator and Propitiation [1 Tim. 2: 5], in order that the Father may be reconciled through him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of himself: "I am the Way, the Truth and the Life" [John 14: 6].

This doctrine concerning faith is everywhere treated by Paul [Eph. 2: 8]: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works," etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium*, he says as follows: "Redemption by the Blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer."

But although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be pacified through any works, but only by faith, when they are sure that, for Christ's sake, they have a gracious God. As Paul teaches [Rom. 5: 1]: "Being justified by faith, we have peace with God." This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore, inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but the civil righteousness of natural reason.

Heretofore consciences were plagued with the doctrine of works, nor did they hear any consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. There was very great need to treat of and renew this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" doth not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifieth a faith which believes, not merely the history, but also the effect of the history—namely, this article of the forgiveness of

sins, to wit, that we have grace, righteousness, and forgiveness of sins, through Christ.

Now he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article of the forgiveness of sins. Hence, they hate God as an enemy; call not upon him; and expect no good from him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part, that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins and grace are apprehended. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: "Faith is the mother of a good will and right doing." For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled with many open crimes. Such is the feebleness of man, when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith, human nature can in no wise do the works of the First or of the Second Commandment. Without faith, it does not call upon God, nor expect anything from him, nor bear the cross; but seeks and trusts in man's help. And thus, when there is no faith and trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said

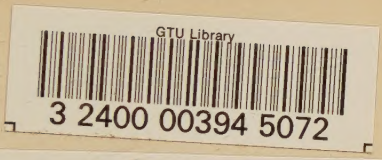
n 15: 5]: "Without me ye can do nothing," and the Church sings:

"Without Thy power divine
In man there nothing is,
Naught but what is harmful."

Article XXI.

Of the Worship of Saints, they teach, that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country. For both are kings. But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us Christ, as the only Mediator, Propitiation, High-Priest and Intercessor. He is to be prayed to, and hath promised that he will hear our prayer; and this worship he approves above all, to wit, that in all afflictions he be called upon [1 John 2: 1]: "If any man sin, we have an Advocate with the Father," etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. The disagreement, however, is on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now drawn up; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some Abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.



DATE DUE

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.